

results, long expected, long promised, long ordained. Commotions in the State, and divisions in the church—new theories put forth—new hopes excited—new promises made—and the political events in Syria, Egypt, Turkey and Russia, indicate the approach of great and important revolutions which may facilitate the return of the Jews to Judea, and the introduction of that millennium which we all look for—all hope for—and all pray for. Where, I ask, can we commence this great work of regeneration with a better prospect of success than in a free country, and under a liberal government? Where can we plead the cause of independence of the children of Israel with greater confidence than in the cradle of American liberty? Where ask for toleration and kindness for the seed of Abraham, if we find it not amongst the descendants of the pilgrims? (Applause.) Mr. Noah then went on to speak of the antiquity of the Jews, and of the cause which had provoked against them the hostility of other nations. The deep rooted hatred of the nations to the Israelites was therefore traceable to one cause. The Egyptians who worshipped beasts could not tolerate a people who worshipped the true God. The Greeks, Canaanites, and Romans, were always their enemies for the same reasons. But how account for the oppressions of our Christian brethren? Let me probe these causes to their foundation, by showing the errors of the followers of the early Christians. I approach this in a spirit of respect for those who have me. Born and educated among Christians—having through their confidence and liberality, held various public offices of trust—come to its discussion with the most charitable and apostolic feelings. In this spirit, then, I will explain, for the first time in some centuries, this subject. We have the authority of early writers and illustrious historians for the undeniable truth, that all the calamities of the Jews, as a people, are the results of the agency of our fathers in conspiring the death of Jesus of Nazareth. We are, it is said, crushed beneath the cross. It is the desire to evangelize the Jews, and thus atone for that alleged great sin. Let us calmly examine this subject; let us examine the condition of the Jews at that time. The sins of the chosen people, chiefly idolatry, occurred before the Babylonian captivity. Since then those sins have not been repeated, and their fidelity remains unquestioned to the present day. Their glory under Solomon excited the envy and jealousy of surrounding nations. On their return, under the decree of Cyrus, they were subjected to great persecutions and several divisions took place. The Persian empire was at length subdued by Alexander the Great. The Jews kept steadfast by Darius, which incensed Alexander, who, however, struck by the imposing splendor of their religion, became their friend. His death was followed by a long series of difficulties, persecutions and trials. An effort was made to retrieve their condition, and under Judas Maccabees this was in a great degree accomplished. But at last the Jews passed under the Roman yoke, and after unparalleled sufferings, Herod ascended the throne of Judea, and oppressed the people to such a degree, that he became universally unpopular; in an effort to regain the favor of the people he restored and beautified the Temple. It was at this period of prostration that Jesus of Nazareth was born. They had expected at that time a temporal deliverer. They sighed for liberty and vengeance. Jesus was not the one they expected. His message of peace held out no hope. He was no warrior. He unfurled no banner—sounded no trumpet—promised no victory over the Pagans, and the Jews gave themselves up to despair. In order to understand it, we must endeavor to place ourselves in their position. A rich and powerful nation, enjoying a happy code of laws, noble rulers, a pious priesthood were suddenly overrun by robbers and murderers. Their resources were quite exhausted. Sinking, defeated, decayed, the once proud people deserted by hope and almost abandoned by God, the rays of the setting sun falling on the brazen helmet of the Roman centurion keeping guard over the Holiest of Holies—at that period Jesus of Nazareth was born. Corruption, profligacy and intrigue had reached high places. Jesus was the most resolute of reformers—preaching against hypocrisy and vice—he became formidable by his decision of character and withering rebuke. He preached with unsurpassed eloquence. He proclaimed himself Son of God and the Savior of the world. The Jews were annoyed, perplexed, bewildered. They had known him from his childhood. They knew his relatives: they remembered him a boy—as a man pursuing till the age of thirty his humble calling. Then they saw him announce himself as the Savior of the world—performing, as is alleged in the Evangelist, wonderful miracles—and surrounded by bands of disciples, humble but of extraordinary decision. The Jews became alarmed. They proceeded to bring him to trial in the manner prescribed in the law. I regard that trial as having been illegal—as having been proceeded with in an hour of panic. He did not come under the law. The language of the parables was mysterious. Jesus acknowledged the unity of God. He prayed to him. He disclaimed any intention of altering the Mosaic law. The assumption of the title of the 'Son of God' was not unusual. The same avowal of any claims to Godhead was observable in the writings of the Apostles. It was not, therefore, altogether the charge of assuming the title of the 'Son of God'—it was not the leading cause of the accusation of the Sanhedrin. It was the so-

dition, and not altogether the blasphemy, which led to conviction. It was the assumption of the prerogatives of Caesar which led to the Roman punishment—the crucifixion. The insults of the convicted Jews came from the Romish soldiery, and the mobs which even in our day desecrate all that is held sacred. It is not my duty to condemn or justify my ancestors in that dire extremity. But if there are mitigating circumstances, I must spread them before you, and at all events I am justified in appealing to you against the ascription to us of what was done 1,800 years ago. Had Jesus been acknowledged as king at that fearful crisis, the people would have sunk under Paganism. We should have been all darkness now. But Christianity arose; Jesus was put to death; and it went forth amongst the nations, and after the reformation shone forth with a brightness such as its great Master intended. The Jews did nothing but what God ordained. He is I trust, now leading us back in peace and happiness to possess our promised land. What a miracle! Can you not see that God designed all this! "The secret things are from the Lord." Full appreciation of the designs of the society for the Evangelization of the Jews. I do not think—pardon me for saying so, that their success has been commensurate with the effort. My desire is that they should unite in restoring the Jews to their converted state, relying on God for the rest. Among a people specially preserved, the change of faith is almost insurmountable. It is also impolitic to send converted Jews to preach Christianity amongst the brethren. They are always suspected. Equally impolitic was the consecration of a converted Jew as Christian Bishop of Jerusalem. If your efforts are still to be directed to evangelization, as well as restoration, send pious Christians to them—they will be well received, and their mission treated with confidence and regard. But ask the great question of yourselves. Is it not your duty to restore the Jews? Are we not the only witnesses of the unity of God, and the truth of the Bible? The predictions of our restoration are as full as were those of our overthrow. Has God cast off his people? or has he merely visited their transgressions with punishment? In almost every page of the Bible we have directly and indirectly the literal assurance and guarantee of the restoration of the Jews to Judea. We have suffered the curses and now await the blessing. The past has been dark indeed—the future is full of glory and splendor. God's eye has ever been upon us. To us he committed the lamp which he illuminated the world, and we have held it with a steady light to illumine the Gentiles. No—no—What would all be without our restoration? Our land has long mourned—shall it not rejoice? Innumerable are the promises in our favor. The current is strong and impulsive throughout the writings of the illustrious prophet, Isaiah. On these unfulfilled predictions rests the happiness of the human race; and you are partners in the contract—share in the glory. These passages recollect, relate not to the spiritual, but to the temporal restoration of the Jews. Above all, you that believe in the predictions of your Apostles, and in the second coming of the Son of Man—where is he to come to? To Zion—to the Jews. And yet you would convert them here! You seek to evangelize them in the face of all the predictions that they will occupy the Holy Land as Jews! Within the last twenty-five years great revolutions have occurred in the East, marking distinctly the progress of Christianity. Mr. N. went on to describe the recent revolutions in the East, and expressed the opinion that the land of Palestine was destined soon to become the great central ground between the contending powers of Europe and Asia, and that then it would revert to its original possessors. This is our destiny. Every attempt to colonize us elsewhere has failed. The Jews are in a most favorable position to re-possess the holy land. They are at this time steadily advancing the cause of education.—Wherever the liberality of governments allow, they are pursuing with success agriculture and the arts. The soil of Palestine is loamy and rich. The climate is salubrious. A double crop in the lowlands may be annually expected. Corn, wheat, tobacco, olives, mulberry trees, cotton trees, grapes, cochenal, the coffee tree, orange, fig, date, pine-apple, pomegranates are all abundant. The ports are numerous and can be re-occupied. Manufactures can soon be established. Two millions of Jews reside within twenty miles of the Holy City. The Jews throughout the world are numerous. So far as industry—science—love of arts—enterprise, went to furnish encouragement for the settlement of India by the Jews, the enterprise was most inviting. Mr. Noah then proceeded to announce his project for the "restoration." It was, that all the Christian Societies of the United States should unite in supplicating the Sultan of Turkey to grant permission to the Jews to hold landed property in India, on the same conditions as the Mussulmen. This was all that he proposed, and this, he contended was all that was necessary. In conclusion, he urged with considerable eloquence upon his Christian audience, the duty of aiding in the restoration of the "Chosen People." He implored them to dismiss their prejudices—to emulate the example of Christ, and to love the children for the Father's sake. We have, said he, lost all—country—government—kingdom and power. You have it all. It is yours. It once was ours. It is again to be restored to us. Dismiss, therefore, from your hearts all prejudices. The chosen people are worthy of your love, your confidence and respect. Is it

nothing to have had such fathers and founders of their faith as Abraham, Isaac and Jacob—such mothers as Sarah, Rebecca, Leah and Rachel? Is it nothing to have been deemed worthy by the Almighty to have a path made for them through the waste of waters? To have been led to Sinai, and there to have received the precious gift of that law which we all revere and hold sacred to this day! Is it nothing to have erected the temple at Jerusalem? Is it nothing to have outlived all the nations of the earth, and to have survived all who sought to ruin and destroy? Where are those who fought at Marathon, and Salamis and Leuctra? Where are the Generals of Alexander—the mighty crowds of Xerxes! Where are the bones which once whitened the plains of Troy? We only hear of them in the pages of history. But if you ask where are the descendants of those who fought beneath the walls of Jerusalem—the subjects of David and Solomon—the brethren of Jesus? I answer, I am—(applause) here, miraculously preserved: the pure and unmingled blood of the Hebrew, having the law for our light and God for our redeemer. Amid persecutions the most severe and protracted we have abided by the faith. When bound to the stake by men who claimed to be Christians, and when the flames hissed and crackled around them—when exhausted and dying, they called on God to sustain them in their extremity; a still small voice, pure and angelic, whispered in their ear—"Fear not Jacob, I am with thee!" Countrymen and citizens, think God your hands and hearts are free from the stain of such iniquity.—(Applause.) After dwelling at some length on the argument that Christ had come for the Christian, but not for the Jew, and that he would come to the latter only after the restoration. Mr. Noah made a warm acknowledgment of the services rendered to the church in all ages by woman—Jew and Gentile—and concluded by an earnest appeal for their aid in the restoration of the "dispersed" to the land of Judea.

One of our New York papers has the following

SCRAPS.

Hon. John Wentworth, member of Congress from Illinois, arrived in this city yesterday from Washington.

The St. Louis Republican says that the story of the killing of ten United States Dragoons by Sen-ton Indians on the upper Mississippi, has nothing of probability about it.

We learn from the New Albany Gazette, that Dr. Webb of Princeton, Kentucky, who was wounded by the explosion of the Lucy Walker, has since died.

The Van Buren (Ark.) Intelligencer of the 19th ult., says, it appears that the report of the death of Geo. Lowrey, the 2nd Chief of the Cherokee Nation, which was in circulation in this place, is untrue although we learn by the Cherokee Advocate, that he is in a critical state of health.

James W. Weir has been elected Cashier of the Harrisburg Bank.

Richard Yendon, Esq., has withdrawn from the editorial chair of the Charleston Courier, but still continues his interest as proprietor of the paper.

A. Mr. Pickard, well known in New Orleans, and his son, a young man about 21 years of age, were killed in an affray on the 16th ult., at Miller's Bluffs, on the Ouachita river Arkansas.

Saml. St. John, one of the most affluent citizens of New Haven, Conn., and late a member of Council in this city, died at the former place last Monday evening.—He was 30 years of age.

The colored man, named Zephon, now in Moynemensing prison under sentence of death for the murder of Cuffee Tod, has been respited by the Governor until January next. He was to have been executed yesterday.

The Hartford Current states that Mrs. Mary E., wife of H. J. Van Lennep, and only daughter of Rev. Dr. Hawes, of Hartford, died at Constantinople on the 27th of September. Mrs. V. was 28 years of age.

The Madisonian contains an extract of a letter dated June 12, from Com. Parker with the following announcement:—Mr. Rowland Talbot, the Acting Gunner of the Brig Perry, died at sea, the 2nd of June. Hiram Talbot, (O. S.) of this ship, died on the 21st May, after a long illness of pulmonary consumption.

Steam saws are about being introduced in Mexico L. S. Hargous. He has obtained an exclusive privilege, and will no doubt realize an immense sum by it.

Mr. Wm. Duff, superintendent of the locomotive department at Canton, Md., has invented a new 'Hydrostatic Safety Valve,' for the purpose of preventing explosions on steamboats, &c.

The parties to the late editorial duel at New Orleans are conjectured to have been Mr. Lynden of the Picayune, and an editor of the Louisiana Courier.

On Tuesday last, at Washington, Charles H. Raymond, Esq., Charge d'Affaires ad interim, from the Republic of Texas, was married to Miss Mary Jane, eldest daughter of John Underwood, Esq. of the Treasury Department.

Major Donelson, the newly appointed Charge d'Affaires to Texas arrived in New Orleans on the 30th ult.

The Cherokee Advocate states that the disciples of Father Mathew are laboring energetically in the Cherokee Nation.

The Rev. Dr. Ide, of the West Medway has gone to Baltimore, accompanied by his daughter, Mrs. Torrey, on a visit to her husband in prison.

Mr. G. W. Mauphin, a member of Assembly from Madison county, Ky., has resigned his seat.

James Caskie, Esq., of the Exchange Bank, Richmond, was on Tuesday last unanimously elected President of the Bank of Virginia, in place of Gen. James W. Pegam, deceased, and has accepted the office. John C. Habson, Esq., was unanimously elected President of the Exchange Bank of Virginia, in place of Mr. Caskie.

The Rev. Abel Thomas, of this city, has entered upon his duties as pastor of the Universalist Church in Cincinnati.

Lieut. Wm. Bowman, of the U. S. Dragoons, who died on the 8th ult., at Little Rock, Ark., had been many years upon the Western frontier, and was highly esteemed.

Corporal Kinney, of the U. S. Infantry, has been arrested on the frontier, in the west, for killing Hardage, a Creek Indian.

The Alton Telegraph says that John Hatch, Esq., has been appointed Postmaster at that place, vice Dr. B. F. Edwards, removed.

The Common Council of Louisville has appropriated \$1,000, to relieve the necessities of the sufferers by the explosion of the Lucy Walker.

It is reported that Mr. F. Spencer was recently assaulted in Alleghany township Armstrong County, by two men, named O'Brien and Johnson, and injured so severely that he died almost immediately. The murderers then fled.

The South Carolina Senators in Congress, Messrs. Huger and McDuffie, have both expressed their intention to retain their seats. There had been a rumor that both were about to resign.

Seth Grosvenor, Esq., New York, has sent \$150 as a contribution for the poor who were bereft of all by the recent gale at Buffalo. Messrs. J. S. & N. Wadsworth, of Genesee, have contributed \$100 to the same fund.

THE NEIGHBOR.

WEDNESDAY, DEC. 4, 1844.

SEE TO IT.

Winter has arrived at the appointed time, not one moment behind hand.—Well, what of it, seeing it has always been so? Why, we will tell you good folks—to see to it:—The poor ye have always without you, and if ever they needed alms, now is the time. And if ever you enter into the kingdom of heaven on your charity, and not your long faces, will take you there.

Again, now is the time for thieves to break through and steal;—Watch therefore as well as pray that transgressors may not go unpunished, and the city receive a bad name, because the people are have not made the way of the transgressor hard.

Again, the present generation is very much given to cheating, and *bagus-makers* are corrupting the currency of the country: see to it that ye be not deceived, and whenever base coin or counterfeit bills slipped in for money, nab the villains, that justice may claim her right, and the penitentiary answer the end for which it was erected.

Finally, see to it, for what you do not see to your neighbors will forget and there is 'new year,' and a 'new President' at hand, and new lords make new laws; and all these considered—look for N-E-W-S.

HARK!

There has been a good deal said about 'stealing' in and about Warsaw. From 'reports' every thing of value, cattle, hogs, horses, grain, goods, &c. &c., has been ab—no; *asas*—no; *ca*; *sa*; *fi*; *fa*—or completely left vacant. If the Warsaw and Quincy papers tell the truth, all quadrupeds and wagons, within ten miles, have made tracks 'towards Nauvoo,' and can it be that the wagons were empty? If Quincy is as bad off, and who knows to the contrary? the poor fellows in those towns, must have to go to mill on their backs, if they have anything left to grind.

All the crimes committed as a matter of course, must be perpetrated by the Mormons, and a great many other matters might as well be charged to them; Clay might have been defeated by the Mormons; the late gales may have arisen on account of Mormon prayers; the flood must have come on the strength of Mormonism; but we should really like to know who translated Sharp & Co. from the infected district!

AII, LUCK!

Being out of politics, it is amusing to witness the turns and stratagems of all political parties, to worm themselves into power. The probability now is, that the Abolitionists, the Whigs and the Native Americans, will unite, and fill the aching void of the American Republican party. In this day of wonderful events, and, on till he reigns whose right it is to reign, the vanity of national domination and servility, will expose itself plainer and plain-

er, like the envenomed serpent exhibiting the forked tongue, the dazzling spots, the curling body, and the rattling tail, ready for destruction.

Stool Pigeoning.—The Whigs and 'pieces' of various parties, are about marshaling a new party for the election of 1848, under the special appellation of 'American Republicans'. Federalism and folly will live as long as Mathusalem; and the New York Herald, the Jack o' lantern of all parties and sects, will extinguish Mormonism once a month till, to his utter astonishment, he finds it a great mountain, out balancing all parties and creeds; then, like the swine, filled with spirits of devils, it may run into the sea and choke.

"MORMONISM."

If Mormonism succeeds, christianity will receive a mortifying blow. The question, is what ought to be done? The answer is "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome.—*Baptist Register.*

Yes, Mr. Register, "inform the people" that is just what ought to be done, and if christianity, as now practiced by christendom, from the Catholic with his beads, down to a Millerite with his picture of Daniel's vision, does not "receive a mortifying blow," there is no truth in the Bible.

Inform the people, and if Paganism, from juggernaut down to an Indian pow-wow, does not "receive a mortifying blow," then there is no virtue in the priesthood of the Son of God.

Inform the people, and if all nations in their present notions, embracing Jews and Gentiles, and infidels, do not "receive a mortifying blow," then there is no God.

Inform the people, for information is the food of Mormonism, and power the life of it. Else the discernment of the Register: there is "order and system" in Mormonism, and there is faith, virtue, temperance, patience, godliness, brotherly kindness, and charity.—And again, there is a form of godliness, and the acknowledgment and manifestation of power; because the sign you know, were to follow them that believe.

Inform the people, for Joseph Smith, like his brethren the prophets, has been killed, and you know, the good book says it should be so. The first man that offered an acceptable offering before the Lord was killed, and Christ was killed, and the promise was that his disciples should be served likewise.

Inform the people, and give the truth, for false information will disgust wise men, and then our "invisi ble spirit," full of revelation, and prophecy, will overcome the learned and unlearned, and help bring to pass the strange act of God. Give the people information, do, and Mormonism is safe.

Inform the people, do, that Mormonism contains the seed of its own continuation, and the elements of its own exaltation. What bore Noah's ark triumphantly over the flood will bear Mormonism victoriously through the fervent heat of the last days. Mormonism embraces everything good in heaven, or on earth, and it claims all truth in heaven, earth, and hell—so do inform the people, that the church of Jesus Christ of Latter-day Saints, holds the keys of the kingdom, spoken of by Daniel, and the voice of the spirit says, this is the way—walk ye in it!

Inform the people, that the "invisible spirit" of Mormonism, having the Book of Mormon and Book of Doctrine and Covenants, for walls to support the gospel of the Bible, on one side, and the Melchisedek and Aaronic priesthoods on the other, for witnesses and messengers, is abundantly able to cope with the philosophy, wit, ambition, avarice, and aggrandizement of the priests of Babel since the apostles fell asleep, even the hireling clergy of the nineteenth century.

Inform the people, that Mormonism is the stone cut out of the mountain without hands, and will continue to roll forth until it becomes a great mountain, fills the whole earth, and even the gates of hell should not prevail against it. So Mr. Register, you perceive that Mormonism is a great leveling machine, high as heaven, deep as hell, and great as the earth, propelled by the "invisible spirit" of an all powerful God and who can stop it?

The following Sectarian description is fixed on the "sliding scale system," and will answer for community and family use anywhere, and on all occasions:—**THE DOUBLE FACED DISCIPLE.**

One face was on this wise. We saw him in the assembly of the saints, and he took his turn in the religious services of the place with unexceptionable propriety. His tongue was loose, and words flowed freely and pleasantly. In prayer there was propriety, apparent sincerity, and seeming union; in exhortation and remark there was aptness to teach, and the power of solemn and well-directed appeal. No one could object to such a face as this, surely. It was a very pleasant face. The features were excellent. There was neither spot nor wrinkle, nor any such thing. Truly a pleasant thing it was to look upon such a face. And were one to carry such a face as that through all the scenes of Christian life, many would rejoice and be glad in the light of it. And honored would the disciple now in question have been; yes, happy, and eminently useful, had he never exhibited any other features than those seen in the place of conference and prayer.

But let us get a look at him under other circumstances. He has business elsewhere, besides the place of prayer. But there is a very decided difference in the aspect of the disciple in different positions.

Follow him into the family. He is not the man he ought to be. He is sour, selfish, irritable, gives way to fretfulness and anger, often neglects that very duty of prayer which gives him so fair a face in the conference-room. He is not the man that he was then. If there was as much moral loveliness in the family circle as in the house of God, then there would be a most desirable consistency of character. If one face looked like the other it would be pleasing to gaze upon them both. But he has two faces.

In business affairs, had he his sanctu-ary face upon him, how nobly might he sustain his Christian profession! But the business world about him have learned to see the difference. Men must watch him closely, or be over-reached. He is skillful at driving hard bargains. He can grind the face of the poor. He can weary and worry his creditors with long delay, when it is in his power to satisfy every claim. He is simply rich and free in protestations and promises, but lean and poor in coming up to them.

There are quite too many disciples of this description. There may be found specimens, more or less striking, in almost every Christian community. Judas was one of this description, and Simon Magus was another. And Ananias and his wife had two faces apiece. So even the apostles were tried in this way, as pastors are in our own days. And as the apostles did not spare double-faced disciples, but caused the sword of the Spirit to flash terribly before them, so ought Christian preachers now to do the same. Zion has suffered enough from such professed friends. The sooner the last of them has but one face, and that an honest gospel face, a face that shines in the beauty of consistent holiness, and shines at all times and everywhere, the better.

We have but one exhortation to give a double-faced disciple. Let him look to that bright mirror, the glorious gospel. If he will do this seriously, frequently, and with deep desire for self-acquaintance, he shall be gratified. That mirror is faithful. There is no mistake about its representations. It will show up the case of the two faced lookers therein perfectly.—No one can use that glass long without ascertaining that hypocrisy, selfishness, usefulness, and safety, a l unique in calling on him to possess that religion which, shining in constant beauty in the world, is the only kind that will shine as the stars for ever and ever.—*New York Evangelist.*

Fire on the Prairie—Three persons burnt.—A few days since Ezekiel Fields and Jack Fields with their two sons, residing in the Northern part of the Cherokee nation, went to their field in the right time for the purpose of preserving a fire then sweeping over the prairie, from consuming their fences. But a high wind prevailing at the time, the flames rushed onward with such speed that they were obliged to leave their work, and endeavor to save themselves by flight. The two men and one of the lads were, however, soon overtaken and burnt to death. What followed the next day, the son was in the arms of his father, who had doubtless borne him as far as he could in his effort to save their lives. The paper from which we gather this information states that the persons of these unfortunate victims were painfully disfigured by the fire. The other youth saved his life by rushing through the flames to their windward.

COMMUNICATIONS.

A VOICE FROM THE TEMPLE.

We would say to all those who wish to bring gifts for the building of the temple in the city of Nauvoo, that we have deemed it wisdom to remove our office, for the better accommodation of business, and of all who visit us on business, to the new and commodious brick store of Elder P. P. Pratt, situated one block north from the west end of the temple; at which place we will attend every day in the week, (Sundays excepted) from morning till evening, to receive donations for the temple and also attend to all other matters of business pertaining to the trustees. We publish this notice that the brethren may not need to enquire where they shall deposit their donations. We have only one place of deposit in the city of Nauvoo and that is the above mentioned brick store.

We would also once more offer a word of caution to all the saints for their benefit, inasmuch as there are those who are going round amongst the branches of the church to collect funds for the temple without authority, and who are all the while pretending impositions upon the brethren. They generally use the property for their own individual benefit, and make no returns of it to us, and consequently when the donors come to see the records their names are not there. Many have felt to censure us on this account, but censure in such a case is unjust, for we have published notices repeatedly, warning the saints not to credit any man's testimony as to his being an agent unless he can show written authority from us or the quorum of the Twelve, and all those who intrust their means in the hands of unauthorized agents, do it at their own risk, and not ours. The presiding elders in the branches have a right to call for, and to see the authority of any and every man professing to be an agent for the church, and if he is an honest servant and a man of authority he will always be ready to produce his testimonials to proper authority, but if he is an impostor he will either make excuses, or he will probably scorn at the idea of your questioning a man of God as to his authority. In some instances men have considered themselves insulted when asked by the presiding elders for their authority, but this is only an evidence either of their own wickedness, or that they come on an errand on which they were never legally sent. Because of woeful sheep's clothing!

We are more particular on this subject because there have been instances not a few, where men who are not Latter-day Saints, but on the contrary our most bitter enemies, have gone round gulling the churches and professing to be Mormons and agents to collect funds for the building of the "Temple and Nauvoo house," &c.; and they have taken advantage of the liberality of the brethren by all kinds of fine speeches and persuasive inducements to get away their money, until they have accomplished their object, and then they become "missing." It is not our wish to see the brethren cheated so barefacedly after all the persecutions we have suffered, and we once more repeat the caution, be wise and careful.

There are instances where the saints rarely see an authorized agent, in consequence of the distance from Nauvoo, or, in consequence of their residing some distance from a regularly organized branch. In such cases, when they want to send up their donations, let them do it by some man with whom they are well acquainted, and who they are well satisfied will do right, and carry their donations safe to its destination. And it would be well in all cases, where the brethren abroad send donations by authorized agents, to send a letter by mail (post paid,) to the trustees in trust, informing them of the facts, and by whom their donations were sent, &c., and a good man will not blame you for being thus careful, for the same law that guards your rights will guard his rights, and the rights of every man.

It is our intention for the future to publish the names of our agents in the "Nauvoo Neighbor" and "Times and Seasons," which we consider to be as safe and better than written authority, inasmuch as the latter can be "forged," but the former can not, and the agents can carry a copy of the paper, having their authority with them wherever they go.

There is also another subject which we would touch upon in this notice. There have been instances wherein men have gone amongst the branches of the church, collecting money and agreeing to pay the same amount in labor on the Temple, which they represent, will answer as good a purpose as the money. We have to say on this subject that all such transactions are regarded as fraud, and is only a more crafty way of cheating the brethren. It would be folly for us to tell a man that ten days labor on the Temple would answer the law of tithing as well as ten dollars in money, when he was possessed of one hundred dollars in money. We know better, and every faithful brother and sister in the church will know better when they understand the principle of salvation as well as old Abraham Isaac and Jacob did. For Jacob said of all those gifts, my tenth I will give unto thee, and whoever will read the history of the ancients with care will find that the law was, that they must pay one tenth of all in kind, whether cattle, horses, sheep, or the fruits of the field. This law was given as a law of redemption, whereby a man might redeem himself from the bondage of sin, and as well as old Abraham Isaac and Jacob did. For Jacob said of all those gifts, my tenth I will give unto thee, and whoever will read the history of the ancients with care will find that the law was, that they must pay one tenth of all in kind, whether cattle, horses, sheep, or the fruits of the field. This law was given as a law of redemption, whereby a man might redeem himself from the bondage of sin, and as well as old Abraham Isaac and Jacob did.

We make reference to these subjects that the brethren may take the hint, and think for themselves for just as sure as there are laws established from before the foundation of the world for the government of the Church of Christ just as sure will we fail of obtaining a blessing of salvation if we do not abide by those laws. No man can obtain a celestial glory if he will not abide a celestial law, and the law of tithing is a celestial law, and always was in force where the Melchizedek Priesthood was instituted.

Why did the Savior say "how hardly shall they that have riches enter the kingdom of heaven?" Just converse with a rich man upon the subject of tithing, and you will soon see a reason why the rich can hardly enter the kingdom of heaven. When you converse with a man who has got ten thousand dollars in money in his hands, and tell him that his tithing will be one thousand dollars in money, you generally will see the force of the words of Jesus. That man would consider himself almost ruined if he should donate his one thousand dollars, whereas a man who has only ten dollars in money in the world, will come forward with cheerfulness and donate his tenth with joy. Remember the widow with her two mites.

No man or woman who really desires to see a blessing of salvation will wish to be kept ignorant of those principles, and laws and ordinances on which his salvation depends, and consequently we are free to give him on the subject of tithing, not because we take it upon us to instruct the people, but because we realize in some measure the importance of it ourselves, and see the saints to "thinking for themselves" on the subject.

When the saints ask for instructions, the Twelve are the proper authorities to refer to, and they will deal it out as fast as the saints are willing to obey.

We are happy to have to say that the temple has progressed more rapidly than our most sanguine expectations could have imagined. All the capitals are on the walls, except one, which if the weather permit, will be up in a few days. The weather has been remarkably favorable and continues so to the present. The feelings of the saints are good and their hearts are cheered while they look upon the house of God and reflect on the prospects of its speedy completion. Their toils and persecutions are all swallowed up in the cheering prospects of their reward, only a little ways ahead. Peace smiles upon our beloved city. And the great God looks down upon this people with sympathy and compassion from day to day, dispensing his heavenly blessings upon all the families of his saints according to his infinite wisdom and their willingness to receive them. The hearts of the saints are united firmer than ever, notwithstanding the vigorous efforts made by satan

and dissenters to sow amongst us discord, strife, and confusion, and every evil work, scattering not excepted. Many houses are in progress of erection, which on account of the lateness of the season will have to stand unfinished until next spring. Every effort is being made to establish and put in operation various branches of manufacture for the employment of the saints, and the prospects are good, but not unattended with difficulty, toil and anxiety. But diligence, economy, and steady perseverance in a good cause, never fails to bring its reward, and very often the sweetest roses are surrounded by the sharpest thorns, and the greatest treasures deposited in places the most difficult of access, where we have to dig, and dig long and deep in order to obtain them.

We might prolong these remarks, but perhaps we have said enough for once. We will leave the subject, praying the blessings of our Heavenly Father to rest upon all good men, and especially upon the Saints that they may have peace and joy in the Holy Ghost, and attain to that knowledge which will obtain for them an inheritance in the eternal kingdom of our God.

We have the honor to be
Your most obedient servants,
and brethren in the faith of Christ,
N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.
by WM. CLAYTON, Secy.
Nauvoo, Dec. 2, 1844.

MR. EDITOR: DEAR SIR:—Having pretty much recovered my health again, I feel it a privilege to give you a short history of my mission to Tennessee. I started about the 20th of May last in company with some three or four of the Twelve, and several other brethren, on board the steamer Oprey.

We were treated with the utmost respect and friendship, by Captain Anderson and crew.—At St. Louis the Twelve organized quite a large branch of the church.

The next day about noon, we set off on the Louis Philippe. Several of us were from want of means, compelled to take deck passage, and as a matter of course we expected the same privilege that we enjoyed on other boats; but we had not been but a few hours under way, when the Clerk came out with all the importance of a southern negro-driver, ordered us all off the boiler-deck, and commanded us to remain below. I am determined not to patronize them again. Next morning about 7 o'clock we arrived at Paducah, Kentucky, where three of us, Elders Joseph Mount, Samuel Heath, and myself, went ashore with the blessing of the brethren, and proceeded on our way to Dresden, Tennessee.

We had not gone far, until I found it very difficult for me to get along, in consequence of an injury I had received in my right thigh when a boy, by a fall from a horse, and a crush of my foot on the same side, as I was moving to this place, in 1842. I was compelled to stop before night, but on the third day we reached Dresden.

The particulars of that conference you have before learned. Some of us continued at Br. Camp's about ten days, and while we were there, some of the most respectable citizens, desirous to imitate the ancient Bereans, requested that Br. William L. Cutler should preach to them. He consented, and when the congregation came together, quite unexpectedly to me, some of my former acquaintances were among the number, and they requested to hear me also, as they never before had that privilege.

I felt wholly unprepared to address them; however I was always pleased to have the opportunity to bear testimony to the truth. Our president, Elder A. O. Smoot, opened the meeting with singing and prayer, after which Br. Cutler addressed the congregation upon the all-important subject of the Christian religion. The discourse was quite interesting, embracing various subjects, so that at the conclusion, I could scarcely see where I might crowd in anything that would benefit, or interest that people. However, relying upon the promises of God, I arose, and like the Apostle, let off at a venture, and immediately caught the animating spirit, that characterized the foregoing discourse.

I commenced with 2d Samuel 10th chapter, showing that men were often permitted to run and bear tidings, when in reality they were in darkness; nor can they ever publish the truth when they undertake it. On account of their wonderful aspiring principle and disposition, add continual importunity, they are permitted to go. They are often called good men, as in the present case, but like Ahimelech, they have heard a great tumult, but "knew not any thing about the matter." "Some cry one thing, and some another;" although, they are all under the influence of the same spirit, and acknowledge each is "orthodox;" yet they disagree in little "nonessentials;" yet they all say one essential to arouse the minds, and excite the fears of the people, by false representations; and finally some old mother has died wonderfully happy, shouting Hallelujah! Glory! and very soon some body else begins to feel the benign influence of the noisy spirit, they are straightway called into the crazy-pen, where astonishing feats are performed, and amidst the most abominable confusion and obscenity, many get religion, and are now completely qualified to receive an inheritance in the Kingdom, away beyond the bounds of time and space; where they shall ever dwell in the presence, and enjoy eternally the smiles of a God who sits on the "tip top of a topless throne," a being "without body or parts, or passions." Very different from the God, who hid Moses in the cleft of the rock with his hand, or Jesus either, for the Angels said "This same Jesus shall return in like manner," &c. When Peter had preached to the people on the day of Pentecost, until they were "pricked in their hearts," they knew that God worked by means, and there was something for them to do, and when the inquiry was made, Peter was able to give the necessary instruction, without hesitation, and without his "opinion." He had been instructed himself by the God of Heaven. He had not any desire to make an image in the form of a calf, and call it an anxious seat, a mourning bench, nor had he been to college

and learned to make spiritualizing machines, and convert the truth of God into a lie. A poor illiterate fisherman had no more sense than to speak what the Lord put into his mouth. "Repent and be baptized," &c. This was the order of God. The promise was to them, and their children, and as many as the Lord our God shall call. If the same order is not yet to be observed, it follows most certainly, that God has ceased to call men. Paul taught the same doctrine, and practised the same ordinances as Peter did, and called it the gospel of Jesus Christ: "The power of God unto salvation, to every one that believed." (See Rom. 6th chapter, Heb. 6th chapter, and Acts 19th chapter.) He also pronounced a curse on any one, "even an angel from heaven, who should preach any other gospel." (Eph. 1st chapter.) There was "one Lord, one faith, and one baptism." Consequently the apostles and elders all taught the same thing; being organized, set in order, and being authorized to administer to the Saints. (James 5th chapter.)

This is the law and testimony exhibited clearly, and "If they abide not therein, it is because there is no light in them." The Jews continued in all things written in the law of Moses, because it was the commandment of God; nor do they believe that Messiah has yet come. Often the inquiry is made by the present generation, can so many people be wrong? So many good preachers, and so happy a camp-meeting, I ask could all the Jews be wrong? Could all Israel, and the world be wrong, only Noah and his posterity, be wrong? Could all the inhabitants of that great city, Sodom, be wrong, only Lot and his two daughters? Could all Israel, and the world be wrong, only a few despised Nazarenes, in the days of Jesus Christ's probation? Yes, it was so. Those who alone claimed to be the people of God, who actually held the oracles of God, in their own hands, desired a murderer in his stead. The Rabbi influenced the people, just as they do now, and said "Let his blood be upon us, and our children!" Mark the calamities that fell on that people, and then only see with what unconcern the professing world cry out against the prophet and Saints of God; like those who slew Stephen, they gnash their teeth with rage! Take care! Remember those who spoke against Moses.

(1st King 22d chapter.) A lying spirit was permitted to go from the presence of God, to seduce four hundred of Ahab's prophets, that Ahab might go out and fall in battle. While one prophet determined to speak only what the Lord put in his mouth, he declared the evil that would befall Ahab, for which he was severely afflicted.

The religion of this generation is just like that of Ahab: (2d Kings 17th chapter,) their priesthood being originated with the Old Lady. (Rev. 17th chapter.) "By their works you shall know them." Wonderful attainments, gay attire, sumptuous fare, golden cups, and praise of men! The greatest characteristic of piety—"Shed the blood of Saints and Prophets." Recollect David slew Uriah, although he did not wield the weapon of death with his own hand. The cruel principles practised by Apostate Rome, drove the church of Jesus Christ into the wilderness. Job said, "In the wilderness there is no way." An evidence of that fact is exhibited in the history of the wanderings of the children of Israel, on their journey from Egypt, to the land of Canaan. Instead of passing over in three days, they were forty years journeying, during which time they did not offer burnt offerings and sacrifices, as they had done before, and did so afterwards. Even Moses, who spoke with Jehovah face to face, was not permitted to enter into the promised land—on account of a small circumstance, such as tollgivers would call a "nonessential."

Thus it is evident that those men who construe the word of the Lord into "nonessentials," deprive themselves of an inheritance in the kingdom of God. While those who dare administer the ordinances appointed by Heaven's King, without authority from him, will doubtless share the fate of Saul. (1st Samuel 13th chapter.)

We are informed by the renowned historian, Whelpley, as also in the Revolutions of Egypt, that the church of Jesus Christ was overrun, and driven into the wilderness, A. D. 570, and John the Revelator informs us it must remain there 1260 years, which makes exactly the time, the year 1830, that the Church of Jesus Christ of Latter-day Saints was organized, with the gifts and blessings.

This is a fact beyond contradiction. "In the mouth of two or three witnesses, every word shall be established." Now truly the prophet's declaration is verified in this fact, that she has come out "As fair as the sun, as clear as the moon, and terrible as an army with banners!" For, at this wonderful crisis, "Surely the Lord God will do nothing but he will reveal his secret to his servants the prophets." (Amos 3.) Truly the Lord has chosen a servant, and revealed his secret to the prophet, but as it was in days of yore, so it is now. "All seems an idle tale." As with the old prophets, John the Baptist, Jesus of Nazareth, and his Apostles, so it is now. The children of Israel had been annexed to acts of obedience, while at the same time, penalties were affixed to transgression. In the law given by Moses, it was death for any person to despise (violate) it.

Now if the violation of that law was death, which law was only a type or shadow, how can we escape, who trample on the commandment of Jesus, sealed with his own blood? Jesus gave a pattern, by which his people must be made perfect. It is actually necessary to have a pattern in all things; but of what value is a pattern, unless it is observed? Moses was instructed to make the Ark of the Covenant, just like the pattern showed him in the Mount. However, since there are "Lords many, and Gods many," and men have made so many laws for Heaven's King, and revealed so many acts of Jesus and the Apostles, that the chain is broken, and all has become useless.

Yet amidst all this confusion, even as at the "Tower of Babel," we have shown you that in fulfillment of Peter's prophecy on the day of Pentecost, that the Lord would pour out of his spirit in the last days, not only on his servant, but on all flesh, and also upon all flesh. Paul said there was one flesh of beast, one of fowls, and one of fish; consequently, the spirit

of God will be poured out on all flesh. Then will enmity cease. The lion and the bear will lie down together, the leopard and kid, &c. Peace and harmony will prevail, and the little children shall lead them. Glorious event!

In the prophecy of Daniel, (8th chap. 14th verse,) we are informed that in answer to Daniel's supplications and inquiries, an angel informed him, that 2300 days or years (Ezek. 4th chap. 6th and 13th verses,) from that time the Sanctuary of the Lord should be cleansed. Still in the course of Daniel's inquiry, (9th chap. 24th verse,) it is made known to him that 70 weeks were determined upon his people &c., at the end of which time the most holy was to be appointed. A day for a year, according to prophetic count, will make (7 times 70) 490 years until Christ the Lord should be anointed; which was done according to Luke, when Jesus was 30 years of age. Then from the Christian era 1840 for instance, we will subtract the 30 years and we will have 1810 left. To this sum we will add the 400 years, which will make precisely 2210, making 1840 the year that this same church, that was organized in 1830, should receive her chartered privileges, ordain her own laws, and be free! (See Book of Covenantants, Second Edition, page 400.)

This is a fact too clear to need comment.—Here is evidence conclusive, which no man on earth can get round, and will admit for a moment that the Bible, the good old family Bible is true. "The words that I speak (my Jesus) shall judge you at the last day." "There is no other name given under heaven whereby men must be saved." Therefore "God will judge the world in righteousness, by that man Christ Jesus, whom he hath appointed heir of all things," and "after long all the honest in heart, to earth's remotest bounds, will acknowledge that the dominion of the son of God is an everlasting dominion, and his government the same over all people: while in the dispensation of the fullness of times, God is gathering all things into one, both in heaven and in earth. If we will arrive at perfection, we must follow him who was rich, and for our sakes became poor, that we might become rich. When we become willing to be made perfect through suffering, then shall we be comforted; then will his spirit bear witness with our spirit; and we shall know of a truth, that Joseph Smith is that personage, through whom the God of heaven has revealed his will to man in this last dispensation.

"There is no man who has power over the spirit," to retain the spirit, therefore in the sequel, I give them an Indian anecdote.

June 9th, 10th, and 11th, we held a conference in Dyer county. Among others I preached on Sunday to a large attentive congregation. There were mob spirits present, but the Lord gave me perfect liberty, and I thereby obtained complete audibility, for near two hours: As servants of God and brethren together, we truly rejoiced, and each could with one of old exclaim, "I know that my Redeemer lives." We bore testimony to the truth with great assurance, while Satan's host trembled. I selected the 23d chapter of Luke as a foundation for some remarks. We had hitherto been prevented from circulating General Smith's views. A lawyer by the name of Fitzgerald, in Paris, Tenn., declared that if we did circulate them, that we would thereby violate a statute of the State, and he would volunteer his services to prosecute us. We did not believe by circulating the views, that we would in that act violate any law whatever, but we knew that it would be so construed, and as our instructions from the Prophet, and other authorities of the church had ever been, never to violate the laws of any land where we were, but to be subject to them in all cases; (also Book of Covenantants page 196.) We therefore desired; this sacrilegious our liberty as American citizens: But to my great satisfaction the opportunity now offered, for me to lay before the people, the real character and principles of Joseph Smith the Prophet. This I most cordially embraced, while indeed I considered it the greatest honor that could have been conferred upon me, to speak in justice and truth, arraying myself against King Diabolus, to defend the slandered character of the most honorable, the greatest man on earth. Him whom the Lord delights to honor! At the same moment realizing the blessing I had received from his mouth a few hours before I left home. I bore my testimony to facts that I knew; then noticed the situation with the apparent humility of our Pilgrim fathers in 1620, when they framed the first American constitution, they who had fled from religious intolerance, choosing to dwell among the rude untutored savages, rather than enjoy all the prisons and bloodshed of old Mother Rome in Europe. Having arrived at Plymouth weighed down under oppression, they assembled in a body politic, where 41 of them entered into a compact for humanity's sake. But, alas! in 1635, puffed up with bigotry, and led by superstition, they soon clothed the infant Protestant colony in blood; and all done by Orthodox Christians. Having laid this subject before them in a plain and simple manner, showing the effect of violating a sacred compact.

I then called their attention to the murders and robberies committed on our people, in this once happy land, merely on account of their religion. I warned them against tolerating such cruel deeds; and laid in short, General Smith's claims before them. The Lord blessed us abundantly at this meeting. We baptized six, and ordained one elder. From this conference I came home on business, but have learned, that several have since been added to the same branch by baptism.

Yours,
A. YOUNG,
November, 1844.

NAUVOO MANUFACTORIES AND TRADES MEETINGS.

MR. EDITOR:—It may not be generally known, that the Masonic Hall has been devoted on Tuesday evening of each week to holding what is appropriately styled Trades Meetings, for the purpose of bringing into successful operation all the combined forces of our numerous and useful mechanics; whose energies have been heretofore called into requisition to

follow such employment as has been incongenial to their feelings or their own particular calling; and to have pursued such vocations as have been inimical to their separate interests, and the interests of our otherwise flourishing city; not only impoverishing our citizens; but encouraging the merchant to bring foreign goods and products into Nauvoo at a vast expenditure; exchanging their goods (which we are abundantly able to make) buying our provisions and thereby depriving us of the very means of subsistence; so that the mechanic in some instances has either to turn his hand to some other employment, or leave our city perhaps to manufacture the very goods which we are purchasing at so dear a rate.

It is with no little satisfaction, Mr. Editor, we see you battering this enormous evil, and calling to your aid such men as shall, we trust, be instrumental in giving you the happiness of seeing the consummation of your most ardent and highest expectations in the advancement of our city in manufactures, in commerce, and in wealth.

As no doubt the proceedings of your last meeting will be published in your columns, I shall not go into detail or dwell upon all the advantages that will result in such a concert of action as you propose. The results we doubt not can be effected. The calling into requisition every mechanic for the production of every article manufactured that may be raised either in this city or any other, from the manufactory of a splendid carriage down to the making of a jack-knife, is the object of the Trades Meetings.—Come then ye weavers, cutlers, hatters, carpenters, shoemakers, &c. &c. let us see what can be done from henceforth to give stability to industry, and what best efforts can be made in building up ourselves our neighbors and our city: come let us provide here an inheritance for ourselves and for our posterity.

For do you not know (if you do not come and learn) that a union among our men of capital, in common with ourselves, is about to effect a mighty revolution in the business of your city; that already farmers are engaged to have sent on to this place some hundreds of sheep, for feeding mutton and raising wool; that an inexhaustible store of wool will be required to be kept constantly on hand, and for which there will be an incessant demand; that a number of hand and power looms are immediately to be constructed, and factories built for the use of the same; that a great amount of cotton has been sent for which is probably on its way to Nauvoo to be spun and woven; that carding machines are being fitted up; that the Church has engaged to receive the raw material from abroad as tything which shall be manufactured in this place; that a carriage manufactory is about to be established, and that carriages which have heretofore been sold for 60 dollars each can be sold for 400 dollars per dozen; that a company is about to manufacture fire-arms to supply the Legion, private individuals and the country at large; projects are on foot to manufacture boots and shoes; for beef hides are shipped off by our merchants when we have among us the best of tanners; we are sending to the store for foreign or eastern manufactured shirts of eastern manufactured leather, when our shoemakers are moving down to St. Louis for work, which can be manufactured much cheaper and no doubt as well in this place.

Time is property, and labor is capital. Among the many remarks which were made at the Trades Meeting, one remark was worthy of notice; that according to close investigation it has been ascertained that for 20,000 dollars expended for the raw material, 100,000 dollars worth of goods could be manufactured: from such an amount of hard cash saved to the city from time to time, we could amply maintain our standing on an equal footing with other cities; but it is a lamentable case that such sums are constantly going out of Nauvoo to foreign manufactures.—The things, gentlemen of Nauvoo, are startling facts. You have here too men from the Staffordshire Potteries of England, enough of them to furnish the entire

west with their manufacture; but pray where do you get your plates and dishes, and under what circumstances? Why, the English in the manufacture of those goods and abroad for some of their material at a great expense; then comes the exchange of hands from the manufacturer to the merchant in England, and from the merchant in England to the merchant in New York, and from there to this place, and when arrived here frequently the greater portion is mashed, and who is to pay charges? Why, you do. You have to send your cash to England, which ought to be laid out here; for the materials are all here and within our reach.

I will not expatiate any further on this subject or weary your readers. Mr. Editor, let us hope that the time is not far distant when charity will begin at home; and we shall see this rolling stream freighted with the fruits of Nauvoo enterprise, industry, and economy.

AN OBSERVER OF MEN AND THINGS.

DIED.—In Upper Canada, Weston District, on the 11th Sept., Elizabeth Oats, aged 74 years she died in full faith and fellowship of the church.

DEATHS—for the week ending Monday, Dec. 2nd 1844.

Nancy Terry, 2y, 11m, 11d; fits.
Edward Claig, 63y; diarrhea.
George Henry Tanner, 9y, 3m, 4d; black canker.
Betsey Sharp, (from Camp Creek) 38y; winter fever.

Total 4.
W. D. HUNTINGTON, Sexton.

DEATHS—for the week ending Monday, the 25th of November.

James Morgan, 55y; chill fever.
Sarah Marsh, 45y, 6m; chill fever.
Sally Butler, of Camp Creek, 15y; black canker.
Gideon Snyder, 1y; chill fever.
Thomas Fisher, 65y; chill fever.

Total 5.
W. D. HUNTINGTON, Sexton.

WANTED IMMEDIATELY.

Two experienced Blacksmiths for one year or more. Men of families would be preferred.

A. B. FULLER.
Augusta, Lee County, I. T.
Dec. 2nd 1844

ADMINISTRATOR'S NOTICE.

ALL persons having claims against the estate of Abraham S. Jeffers late of Hancock county, Ill., deceased are hereby requested and notified to exhibit the same before the probate justice of said county, on the first Monday in January next 1845, for adjustment and allowance, and all those indebted to the said estate, are requested to make immediate payment to the undersigned.

MARIAH JEFFERIS, Administratrix.

Appanoose, Nov. 20, 1844 30-3v

EVENING SCHOOL.

MR. J. M. MONROE intends to commence an Evening School on Monday evening, Dec. 2d, in the same room where he keeps his day school.

It will be devoted to Grammar, Writing, and Composition, and is designed more especially for the benefit of young Elders, though all other gentlemen and ladies are invited to attend. It is to continue thirty evenings, three in each week. Terms for the thirty evenings, \$1.50 N. B. Remember that none are too old to learn.

Nov. 26, 1844-30if

HAT STORE.

THE subscriber has taken a store on Mulholland St., half a mile east of the Temple, where he now offers for sale Fur and Silk Hats of the latest fashions, and manufactured of the best of materials.

Country produce taken in exchange. Also a good assortment of Groceries and Provisions.

A. MERRILL.
Nov. 26, 1844-30if.

ASSESSORS AND COLLECTORS NOTICE.

NOTICE is hereby given that application will be made to the Municipal Court, on the first Monday of January, 1845, for judgment against the following delinquent city lots and other lands for taxes and cost thereon, for the year 1843; and for an order to sell the said lands and city lots, to satisfy the same; and also notice is hereby given that on Monday the 20th day of January, 1845, between the hours of 10 o'clock, A. M. and 3 o'clock P. M., all the aforesaid lands and city lots, against which judgment shall be obtained, and for the sale of which such order shall be made, will be exposed to public sale at the Recorder's office, for the amount of said taxes and cost thereon.

The following is a list of the delinquent lands and city lots in the third ward in the city of Nauvoo, for the year 1843.

Names.	Lots.	Block.	Other.	Cost.	Am't of Value.	Description of Lands.
Elihu Allen	43	5	Acres.	6	25	Kimball's Addition.
Jacob Castler	40	6		6	40	1 a south west corner.
Jefferson Demick	53	4		6	37 1-2	1 1-4 part south 1-2.
Heirs of James Doyle			157	6	19 62 1-2	3925 n e q sec 12 t 6 n r 9 w.
do do			40	6	5 00	1000 pt a e q sec 12 t 6 n r 9 w.
do do			7	6	87 1-2	175 pt n w q sec 12 t 6 n r 9 w.
Amos Fielding	43	5		6	25	50 1 a south 1-2.
William Green	25	6		6	25	50 3-4 pt north 1-2.
William Prusk	32	6		6	25	60 n pt north 1-2.
Thomas Stevens	29	6		6	30	60 1 a south east corner.
George Walker	36	6		6	20	40 1 a pt south 1-2.
Heirs of John Williams			80	6	5 00	1000 e 1-2 a e q sec 6 t 6 n r 8 w.
William Young	42	5		6	30	60 3-4 a pt south 1-2.
Clark			2	6	50	100 pt w 1 a w q sec 6 t 6 n r 8 w.
John Gilmore	3	9		6	37 1-2	75 Hibbard's Addition.
John A. Forgeus	1	6		6	37 1-2	75 do
Jacob Gibson	3	14		6	15	30 do
David James	1	10		6	37 1-2	75 do
Wm. Jones	4	10		6	37 1-2	75 do
David La Baron	2	3		6	42 1-2	25 do
Rhomas Mackey	2	2		6	20	40 north 1-2 do
Wm. A. Moore	4	9		6	25	50 east 1-2 do
Benjamin Riter	4	12		6	30	60 do
Benjamin Riter	2	9		6	37 1-2	75 do
Sangar	4	19		6	40	80 e corner Well's Addition.

J. H. HALE, Assessor and Collector of the Third Ward.

The following is a list of the delinquent lands in the second ward in the city of Nauvoo, for the year 1843.

Names.	Cost.	Am't of Tax.	Valuation.	Acres.	Description of Lands.
C. Keegan	6	6 00	1200	80	e 1-2 a e q sec 36 t 7 r 9 w.
Lewis C. Kreymer	6	2 00	400	40	w pt n e q sec 36 t 7 r 9 w.
James Moffit	6	4 25	850	100	n w q sec 31 t 7 r 8 w.
Chauncey Robison	6	30	60	15	pt sec 25 t 7 r 8 w.

DANIEL HENDRIX, Assessor and Collector of the Second Ward.
Nauvoo, Dec. 4th, 1844.—31-4w

From the New York Express.

EDUCATION IN PRUSSIA.

BERLIN, July 1841.

I know not where better to send you the few impressions and statistics I have of Germany than from this interesting city. Our Minister has done something to awaken an interest at home in the German people, and every day is adding to the spirit of inquiry in regard both to the many local divisions of the German people, but in all of them in common, most interesting to us, because here and there somewhat allied to one of our own free institutions is the system of education adopted by the different governments. The publication of facts I have collected in regard to this feature of the German governments I have been in, I cheerfully resign to the labor and collection of a distinguished American I find here, (Horace Mann of Massachusetts,) a man who, for many years, has been devoted, with all the enthusiasm of youth, to the advancement of the cause of education at home. The field is a rich one to labor in, and cultivated as it will be by the worthy husbandman who has entered it, its fruits must be most beneficial to all who interest themselves in one of the noblest enterprises that ever engaged the heart of man. At home many are apt to think that at least in the provisions of education the United States holds a rank with the most favored nation of the world. The time may come, and the sooner the better for the country and mankind, when the boast will be a true one; but, taken altogether, the reverse is far from the truth at present. There may, perhaps, more freely be obtained in some parts of the United States more practical and solid education than can be had in Germany, but as a whole we shall be found deficient not only in means but results. We speak it is true, rather of the education of books than of the mind, regardless of practical learnings. There are no less than twenty universities in Germany alone, ranking as high as the highest of our colleges. They excel in all branches of learning, some in Philosophy, some in Theology, Protestant and Catholic, some in Law, and some in Medicine. The smallest of them has not less than twenty Professors, and the largest of them as many as eighty-four, with all the intervening numbers. The students at each vary from two hundred to two thousand. The Professors receive something from the States where they are, but most frequently their support is derived from the students to whom they give private lessons. The requisitions of students before entering a university are generally much higher than with us, embracing for example and ability of composition in Greek and Latin, both German and French, as well as a knowledge of History, Natural Philosophy, and Mathematics. The examinations are as rigid in the end as the beginning, and many an unfortunate student is rejected at both. The system of education in the universities is also much more general here than with us. It embraces for a Philosophical class lectures upon Music, Drawing, Botany, Astronomy, the Literature of the cultivated nations of the world, Geometry, Physiology, Anatomy, and occasionally Gymnastics and the art of Fencing, while in almost every department of learning the requisitions are equally strict. A more important matter is the cheapness of education. For the advantages afforded there is more cheapness here, but expenses vary almost as much as with us, though upon the whole they are much less in Germany. The system of morals among the students is far below what rigid discipline and public sentiment requires at home. There is gambling, and it is tolerated, and an enormous quantity of beer-drinking be a vice, the German students are the greatest sinners in Christendom.

The preparatory schools are generally established by the government, and are expensive. Education here is very extensive and thorough, embracing even the Hebrew for students who intend to devote themselves to theology and the classical, and four or five of the modern languages for all. Our free schools are not eclipsed by the Parochial schools of Germany. Education to the poor is often freely given, and sometimes commended to be enforced upon those who desire not the boon. Music, too, is wisely taught, and if "as the mind is pitched the ear is pleased," and heart improved, the best results attend this charming recreation. Prussia, more than any of her German neighbors, has a reputation for her schools. The system of popular education, adopted by some of the American States, counties, towns and parishes, prevails here. There is encouragement from the government, and a Board of Education employ school inspectors for every important town. There are school committees, too, for every parish, and a Minister of Public Instruction, the officer of the government, has commanded all. All poor parents have a competent education provided for them by government, and all masters employing servants, who have children, are required to have them instructed from the time they are seven until they are fourteen years old. Even books and clothing are given to the poor who are unable to buy them, and the children of the destitute are kept at school until they have gone through all the elementary instructions provided for them by the government. The details of the system are as admirable as the general design is noble. Whatever appertains to health, to personal comfort, to good morals, to respect and obedience to parents, to good citizenship, is carefully inculcated. Religion is taught in its fundamental principles, and always, I learn, without sectarianism, while the system of education adopted extends as well to the

physical as the moral culture of the student. The elementary instructions embrace the rudiments of Arithmetic, Geography, Physiology, History, &c., while in the burgher or middle schools, Foreign languages, Mathematics, and a knowledge of the Prussian laws and constitution, are added. Bibles and Testaments are freely distributed to those who can read, and the design throughout is to give the scholar a thorough moral and intellectual training either at no expense for those who have the liberty to instruct themselves. If any where in the world the schoolmaster is abroad, it is in Prussia. For the education of teachers there are fifty or sixty formal schools where the candidate has to apply himself diligently for three years, and then to subject himself to examination by a competent board of masters. Females have like schools to prepare them for teaching their own sex. The estimate of scholars educated in the public schools of Prussia, has been put down from 13 to 15 thousand, and such most briefly told is the system of education prepared by the government of Prussia for the education of Prussian children. I have read with amazement the remark of one or two, that notwithstanding this stupendous enterprise, be it remembered, of a high toned monarchical government without a constitution, to enlighten the youth of a kingdom, its results have exhibited no more improvement in morals or manners than is displayed by the people of other governments where no such advantage is provided. It is morally impossible that such should be the fact, and though I have seen the assertion made and repeated, all the evidence of observation and inquiry which I have, has proved a different result. Mine, however, has been but a hurried investigation, and the opinion of a Massachusetts *Mann*, the main object of whose visit to Germany is to obtain the condition of the state of education here, will be ten fold more valuable than those of one who makes education but one of almost a hundred subjects of inquiry. The schools in Germany, where the students are prepared for the university, are called Lyceums, Gymnasiums, and Pedagogiums. There are few positions in society higher than that of the pedagogue, none in which the government of the people take more interest, and all over Germany, in town as in country, they are as highly esteemed as the village or district schoolmaster in New England. When, and how, by the way, did the teacher's craft and occupation fall into such low estate in some of the States south of the Potomac? There I have seen and heard almost demonstrations of contempt against the whole profession, but in Germany, as in the North and East at home, those who have been the teachers of youth have from an office deemed here as honorable as any in the land, been introduced to all the honors and emoluments of the State. The reason is obvious enough. Education here is esteemed the greatest of public benefactors. In Austria the system is somewhat peculiar; but I want to see something of the people and schools there before mentioning an opinion as to their relative merits with other portions of the dominions. At Potsdam, the residence of the King, a place which claims the same position to Berlin that Versailles does to Paris, and where there are many classes and conditions of people, I visited two of the schools. The one was parochial and the other mainly military, though all of the elementary branches of learning were taught there. In both these seemed the best discipline of the master mingled with the greatest cheerfulness of the scholars. Both schools were entirely supported by the government. In the one were children of both sexes in training for all the duties of life, and in the other, which is one of the largest and best institutions I have seen, were children from seven to sixteen years of age. Some were discarding music from all the instruments of sound; others, were in the enjoyment of a wild and careless play around the neat and spacious pleasure grounds of the buildings and squares prepared for their recreation; some were educating the limbs and muscles by ladders and poles, which they could climb like monkeys; others were studiously employed at their books, and about half of the whole number were in the course of a thorough military exercise under the tuition of one of those "children of a larger growth," who was most admirably fitted for his place. I had seen no superior discipline of soldiers; not even among the troops of Russia, than among that little army of boys, all of whom I may remark, *en passant*, were the sons of poor soldiers. The marchings and countermarchings were as quickly performed as the command was given, and the boys moved with a spirit and celerity that men could not approach. All the internal regulations were in keeping with those without. From such a school as this the government may look with safety to find by and by some of her most distinguished men.

From the Yankee Blade.

THRILLING ORATORY.

To all admirers of true, burning eloquence—that electric fire which darts through an audience, kindling the hearts of thousands into enthusiasm—we recommend the following oration delivered at Lancaster, Wisconsin, July 4, 1841. It was such eloquence as this that in ancient days humbled the hardened audacity of Cataline, and impelled the Athenians to cry out as one man, "Let us march against Philip!" We have seen nothing before in modern times so awfully overpowering—not even in the heart-stirring appeals that fell from the lips of Henry, or dropped from the lofty soul of Chatham. The author seems to have a

certain freshness and fullness of mind which throws out the fruit of eloquence spontaneously—from which towering thoughts rush forth with wondrous force and rapidity, like splendid weeds from the rank places of the earth. There is a world of meaning in his brief, emphatic, nervous sentences—though, 'it must be confessed, the ideas are occasionally too high for the intellectual calibre of the great mass of hearers. But—read!

Americans! This is a great country—wide—vast—and in the southwest, unlimited. Our republic is yet destined to re-annex all South America—to occupy the Russian possessions and again to recover possession of those British provinces which the prowess of the old thirteen colonies won from the French on the plains of Abraham; all rightfully ours to re-occupy. Ours is a great and growing country. Faneuil Hall was its cradle; but what war will be found timber enough for its coffin?—Scoop all the water out of the Atlantic ocean, and its bed would not afford a grave sufficient for its corpse. And yet America has scarcely grown out of the gristle of boyhood. Europe what is Europe? She is no war: nothing; a circumstance; a cypher; a mere absolute idea. We have faster steamboats, swifter locomotives, larger creeks, bigger plantations, better mill privileges, broader lakes, higher mountains, deeper cataracts, louder thunder, forked lightning, braver men, bolder women, and more money than England dare have! (Thundering applause.) Who is afraid?

If young America, then in the cradle strangled the British lion, and afterwards bucked John Bull into the briny Gulf of Mexico, with what ease can our country, now in the giant strength of manhood, plant its flag on the shores of the Pacific, seize Quebec and Gibraltar, blockade the English channel, and plant the stars and stripes upon the tower of London. (Loud cheers.) Americans! Remember that your country was torn in blood, baptized in gore, cradled in the war whoop and bred to the rifle and bowie knife. We have fought our way up. First came the war of the Revolution. The colonies cut their way out of it, through blood and carnage and thunder. The tore their blanket wide open. Ours or twist it looked a mighty slim chance; but the cut and scared and tore and slathered away like hell's blazes. (Cheering.) They grappled John Bull like a pack of bull terriers. They tuck him by the haunches; they gripped his waist-pipe; and at last the make him bellow like bloody thunder. Washington sheathed the sword. The gentle olive branch of peace waved her green and luxuriant foliage in majesty over the shores of Columbia; and foreigners flocked in and built their nest with us among its sheltering boughs. But a few more years had rolled away down the railroad track of time, when John Bull again came bellowing up the Mississippi, pawing up onto his back the rich and luxuriant soil of Louisiana, and horing the bank of *saged river* and lashing his tale like fury. But just below Orleans, he found the great Jackson, and he could not shake him more than an oxen; he could not shore! (Great applause.) Jackson stood there like a tarrier, and met John Bull as he advanced every time. At last he hit him a lick, right back in under between the horns, that knocked the breath out of him, and sent him off reeling and blawing and bellowing like he felt disagreeable at his stunk.

Soldiers of Winnebago war, and invincible foe of Sank furs! (Here thirteen men arose.)—Heroes of Bad Axe! Veterans of Stillman's fight! [Assassins of Carriage!] very nable men! You have come down to us from a reform of generation. Heaven has bountifully proffered out your lives, that you might see the fruit of your valor. You behold around you no longer the torch of the savage and the gleaming of the tomahawk and the scalping knife. You no longer watch the Indian trail and the ambush or hear the savage yell and the terrific warwhoop. All is now peace and quiet. These houses that you see around you are the abode of civilized and refined white folks. This spacious edifice that surrounds you, is not a wigwam, but the temple of law and justice. How changed are all things. Under the spur of the school master the very tail of civilization has advanced beyond what the frontiers then was. Glorious freedom!—great and glorious country! Let me die in contemplation of thy sublime destiny exclaiming with my dying breath, "bear the stars and the stripes aloft—and onward—onward." (Terrific cheering.)

The Philadelphia Riot Case.—The jury in the case of John Taggart, charged with riot at Kensington, returned a verdict of guilty on Friday morning, but recommended him to the mercy of the Court on account of his unparalleled suffering from the violence of the mob.

John McAller, whose thumb was blown off by the bursting of a gun, was found on Friday on a charge of riot. Thus has the whole business of this term of the Quarter Sessions been transacted, and the most important riot cases tried. No court will be held until after election.

Murders and Riots in Bath.—We have a letter from Oatnville saying that on one day of election, two men, (names not stated,) much intoxicated, left town and when about a mile distant, got to fighting with knives. One was killed on the spot, and the other died before the next morning.

The writer states there were 22 fist fights. This shocking state of things could only have resulted, we suspect, from the opening of infernal whiskey houses.

[Frankfort Com.]

TWO STORES.

DAVID D. YEARSLEY has opened two Stores, one in the building lately occupied by Gen. Joseph Smith as a store, on Water street, the other on Mulholland street, a little east of the Temple. The Keystone Store, where he will accommodate his friends and the public, with Dry Goods and Groceries to their hearts desire. A quick "pic" being better than a slow "bit,"—he means to sell cheap for cash and produce.

One man can not do everything, nor have everything, but he means, with two stores to do a double business, and keep a good assortment of Crochery and Hardware also.

Being fond of company he wishes all to call and see.

Nauvoo, Nov. 17, 1841-30-3m

NOTICE.—About 6 or 8 thousand good lath wanted immediately. The amount shall be credited on tithing.

WM. CLAYTON, Recorder.

Nauvoo, Nov. 8, 1844-30th

SELECT SCHOOL.

THE subscriber will open a Select School on Monday the second day of December next, on Knight Street, about three quarters of a mile east of the Temple.

Tuition for Reading and Writing 17 cts. per week.

Geography, Grammar, and Arithmetic, 21 cts. per week.

The higher branches of Mathematics, also Philosophy, Chemistry, Astronomy, &c., 25 cts.

Tuition to be paid once a month by those who wish to remain in the school.

No reduction made for occasional absence. All kinds of produce, store goods, and even money, (bought excepted) will be taken for pay.

JESSE HAVEN.

Nauvoo, Nov. 20th, 1844-29-2w.

REMOVAL OF THE NAUVOO SEMINARY.

THE subscriber having removed his school to the large room on the corner of Parley and Carlin Streets, is prepared to receive pupils upon his usual terms, his third quarter will commence on Monday, the second day of December. Persons can enter their children at any time during the term, but it is preferable that they should commence at the beginning of the term when possible. Scholars from the country can have their boarding and tuition on very reasonable terms payable in provisions, wood &c. he has engaged the services of two competent female assistants, and hopes by the most unwearied diligence to merit a continuance of the liberal patronage heretofore received.

TERMS OF TUITION.

Per quarter of 60 days.
Spelling, Reading, and Writing, \$2.00
Arithmetic, Grammar, and Geography, 2.50
Natural Philosophy, 3.00
Book keeping, 4.00

ELI D. KELSEY.

Nauvoo, Nov. 27, 1844-20-3w

ADMINISTRATORS NOTICE.

THE subscriber having taken out letters of administration from the court of Probate of Hancock County, Illinois, on the estate of Hyrum Smith deceased, notices and requests all persons having claims against said estate, to present the same to the court of Probate of said county, on or before the first Monday in January next, at 10 o'clock A. M., for adjustment.

All persons indebted to said estate, are requested to make immediate payment to the undersigned.

MARY SMITH,

Adm. of Hyrum Smith, deceased.

Nauvoo, Nov. 25, 1844-30-4w.

NOTICE.—THE subscribers from the east, would respectfully inform the citizens of Nauvoo, that they have taken a Shop on Main street, a few doors above the Nauvoo Mansion, where they are prepared to do all kinds of work in the millinery line.

A. & E. GRAY.

N. B.—A. & E. G. have furnished themselves with a patent press machine by which they are enabled to press their straw bonnets in a manner that will give perfect satisfaction.

June 10th 1844.

EARTHENWARE EARTHENWARE!
GROCUTT would inform the citizens of Nauvoo, and vicinity, that he has commenced an Earthen Manufactory, where he is now manufacturing Plates, Dishes, Bowls, Pitchers, Cups and Saucers, Milk-pans, and a great variety of other articles too numerous to mention, which will be ready for inspection and sale early in the spring, at his Manufactory in Rich Street, one Block north of Parley Street.

Feb. 7, 1844.

no41-1f.

IOWA TWINS.

THE SUBSCRIBER having completed a good and substantial ferry boat for crossing the Mississippi river between Nauvoo and Montrose, will cross at all times with the least possible delay. He would therefore respectfully solicit the patronage of those who wish to cross at all times and with speed and safety. From the well known eligibility of the route for those crossing the Illinois river at Beardstown, Meredosia, or Naples and going to the new purchase in Iowa will find it much to their advantage to cross at this point as it is well known as being the nearest route between the above named points and the roads far superior to those of any other route.

DANIEL C. DAVIS.

May 23d. 1844.



CONSUMPTION & liver complaints, Asthma, Bronchitis, croup in children, whooping cough, pains or weakness of the Breasts, Chronic coughs and all diseases of the Pulmonary organs.

NATURE'S OWN PRESCRIPTION
A purely vegetable and highly approved compound preparation of *Prunus virginiana* or 'wild Cherry Bark,' approved by the College of Pharmacy, recommended by the Medical Faculty, and universally acknowledged the most valuable Family Medicine ever discovered.

No Quackery!—No Deception!

The Physician may boast of his skill in many diseases, the Quack may puff his wonderful cures, but of all the remedies ever discovered for the diseases of the Pulmonary Organs, it is universally admitted that nothing has ever proved as successful as that unrivalled medicine—*Dr. Wistar's Balsam of wild Cherry*, which has effected some of the most astonishing cures ever recorded in the history of Medicine.

Read what it has done!

A Surprising Cure.—Mrs. Martha Wilson, a poor but highly respectable member of the Methodist Church, was also afflicted with Consumption in its worst forms, and considered by all her friends, past recovery. A bottle of this Balsam was presented to her, which relieved her immediately. This circumstance being made known to the members of the church, the purchased several bottles for her, which relieved her entirely. The same society have purchased over FORTY bottles for persons in indigent circumstances, and positively assert it has not been used in a single instance where it has not given surprising relief.

We, the undersigned, members of the Derbin Benevolent Society of the Methodist church have examined the above statement of Mrs. Wilson's case, hereby certify it is in all respects true, and earnestly recommend Dr. Wistar's remedy to all who are afflicted.

GEO. MILLER,
ELIZABETH JACOBS,
THOMAS COOMBS,
MARY GARDNER.

All orders from dealers south and west of the Wabash river should be addressed to Benjn. Phelps 76 Chestnut street, St. Louis, Mo. The above truly valuable medicine is for sale at this office.

Nov 13-20-3m

BENJAMIN PHELPS,
No. 76 Chestnut Street,
ST. LOUIS, MISSOURI,
WESTERN GENERAL AGENT FOR ALL THE

BEST FAMILY MEDICINES.

OFFERS to Dealers and others the following highly popular and valuable Medicines:

Wistar's balsam of wild cherry
Rev. I. Covert's balsam of life
Humphrey's Pile ointment
Dr. Williamson's pain soother
Brite's rheumatic liniment and pills
Sappington's pills
Dr. Starkweather's hepatic elixir
Dr. Halsted's magnetic remedies
Bristol's saraparilla
Fridley's better ointment
Fahnestock's verminage
Jew David's or Hebrew plaster
Dr. Halsted's brisk pills

Nov 13-20-3m

NOTICE.—THE subscriber takes this opportunity of informing the public generally, that he still carries on the business of

BOOK BINDING.

In all its various branches; and having employed skillful and experienced workmen, he is prepared to do work as reasonable, expeditious, and to have it as neatly executed, as at any other establishment in this State.

The following is a list of his

QUARTOS	half	Bound	plain	1.50
do	do	do	neat	2.00
do	do	whole	bound	2.00
do	do	do	neat	2.50
Octavo	full	bound	plain	1.00
do	do	do	neat	1.50
do	do	half	bound	0.75
do	do	do	neat	1.00
do	do	do	extra	1.37
Twelves	full	bound	plain	.62
do	do	do	neat	.87
do	do	half	bound	.50
do	do	do	neat	.75

All other kinds of work not above enumerated, done on the shortest notice, and on the most reasonable terms.

JOHN TAYLOR.

Nauvoo, Jan 1, 1844.

NOTICE.

A LARGE edition of the "Voice of Warning" is now out and for sale at this office.

TO THE FARMERS AROUND NAUVOO AND VICINITY.

THOSE brethren who want to exchange their grain, pork, beef, potatoes &c., for property, wearing apparel &c., would do well to give the Temple committee a call. They would be glad to exchange any kind of property in their hands for grain, inasmuch as provisions are most wanted to carry on the works.

N. B. A good new turning lathe for sale at the Committee office.

WM. CLAYTON,

Temple Recorder.

August 7th 1844-1f

MEDICATED LOZENGES.

THESE celebrated Lozenges are now offered to the citizens of Nauvoo and the West, as the best preparation (for the cure of the various diseases for which they are recommended) ever offered to the public. The proprietor, Dr. Sherman, is a regular graduate of Medicine, a member of the Medical Society of the city and county of New York, and these Lozenges are prepared from medical prescriptions which have been approved by the most celebrated physicians in that city; in addition to which they are prepared in so pleasant a manner that children eat them with avidity and cry for more. They consist of

COUGH LOZENGES.

Which are the safest and most effectual remedy for Coughs, Colds, Consumption, Whooping Cough, Asthma, &c., ever offered to the public. They operate by promoting expectoration, allaying the irritation of coughing, and removing the cause of the disease.

WORM LOZENGES.

The only infallible Worm medicine ever discovered. In over 400,000 cases they have never been known to fail. Many diseases arise from worms and occasion long and intense suffering and even death without their ever being suspected; grown persons are very often afflicted with them, and are doctored for various complaints, without any benefit, when one dose of these Lozenges would speedily cure them.

CAMPFOL LOZENGES.

For Nervous or Sick Head Ache, Palpitations of the Heart, lassitude and nervous affections generally. Persons traveling or attending large parties, will find the Lozenges really reviving, and imparting the buoyancy of youth—used after a long journey, they will restore the tone of the system generally, and remove all the unpleasant symptoms arising from too free living.

CATHARTIC LOZENGES.

The best Cathartic medicine for removing bile from the system and preventing attacks of the bilious and intermittent fever of this section of country.

FEVER AND AGUE LOZENGES.

These Lozenges have been tested by a celebrated physician in a practice of twenty years, and have never been known to fail in removing the distressing disease. In addition to which, if the directions be followed, the disease will not return.

A cure in all cases guaranteed or the money refunded.

SHERMAN'S POOR MAN'S PLASTER.
This Plaster, of which over 1,000,000 are sold yearly, is believed to be the best Plaster for rheumatism, lumbago, pain in the back, side, breast or any other part of the body, ever prepared, and its price (only 12 1/2 cts.), brings it within the reach of every person in the community. A large supply of these celebrated articles just received and for sale at this office.

NOTICE.

PERSONS wishing to get the Times and Seasons, or other books bound, can be accommodated at the Printing Office, on reasonable terms.

There can be obtained at this office, the first, second, third and fourth volumes of the Times and Seasons, also most of the odd numbers, if subscribers should need any, to make their volumes complete.

BOOTS &c.

A LARGE quantity of English Boots &c. for sale at this office. Grain, Flour, Hides, and even cash, accepted in payment. Warm feet, warm friends, and wisdom, are very convenient, and so is "change," even in trade. TAY.

Nauvoo, Sept. 25, 1844. no22-1f.

A. W. BABBITT,

Attorney at Law,

HAS removed his office to the city of Nauvoo and has taken the office occupied by the late General Joseph Smith, where he will be ready to attend to any, or all business committed to his trust.

Oct. 9, 1844-23rd

ACCEPTABLE

ANY quantity of provisions, for subscriptions, at this office.

Sept. 25, 1844.

TEMPLE.

"Milk as well as Meat"
Some good milk cows are wanted as tithing for the Temple. The Saints have done well in bringing in many good things and they will do more good by answering this call promptly.

WM. CLAYTON,

Clerk for Trustees, &c.

Nov. 6-1f.

ALE, WHOLESALE AND RETAIL.

The undersigned makes and keeps constantly on hand the above article, which he will warrant to keep through the winter, at the reduced price of six dollars per barrel. Families supplied on reasonable terms. All kinds of country produce taken in payment.

LEONARD SCHUSSLER.

Nov. 6-3m.

WANTED

100 CORDS of wood, at this office:

Sept. 25, 1844.

TAKE NOTICE.

MRS. HALL
STRAW AND SILK BONNET MAKER
Men's Hats cleaned, and Boy's Cloth Caps made to order.

TERMS, LOW.

Residence, Parley St. Gen. Rich's old house.

June 19-12th